2: Norins S-4 (1939-1941) 1944 AII Sinkiang AII
Mongol

little change despite the death and flux all around it. It has been demonstrated that the Mongols only ruled South Sinkiang, and did not occupy it as they did the territory between the T'ien Shan and the Altai. The contrast in living conditions of the Mongol nomad and the Wei-wu-erh man of the land is even today one of the noticeable differences between life in North and South Sinkiang. 563

Today the Mongols are mainly represented in Sinkiang by the Unen Susuktu, the Bato Setkhiltu, and the Ching Setkhiltu Leagues. The Unen Susuktu League, composed of Old Torgot Mongols, is numerically the most important of these three. Its representatives are to be found around Ching-ho and Wu-su in North Sinkiang and Karashahr on the southern slopes of the T'ien Shan. The Bato Setkhiltu League, modern representative of the Hoshots, also is located around Karashahr (Yen-ch'i). The New Torgot, New Hoshot, and Orianggai Mongols of the Ching Setkhiltu League are to be found in the Altai region, especially in the vicinity of Pu-erh-ching. In addition there are two groups of Ch'ahar Mongols in the Borotala Valley between Tihwa and I-ning, and a concentration of Olöt (Eleuth) Mongols in the I-li Valley, many of whom are also known as Kalmucks.

Mutton, *kumis,* and cheese are what mainly fill the Mongol larder. 262
But, for the fastidious, that cheese would present a terrific trial, so filled 342
is it with hair and sundry other debris. Nomad that he is, the Mongol 792
lives in a felt tent, called a *yurt,* and his wealthy neighbor has great numbers of these—curious, collapsible, uncomely habitations. If devout, he dedicates one or more of his sons to the Lamaist priesthood, where celibacy is supposedly required. In accordance with this tradition, entrance to the Kalmuck monastery is usually forbidden to women; but on certain rare religious festivals each year women are said to be admitted. Then, the story goes, the Mongol Lamaist forgets his vows in a wild, sensual Bacchanalia.

The Mongol woman wears a cloth skirt, often brocaded, a blouse of 291
brocade also, a wide saucer-shaped hat and thick sturdy boots, that are 301
life-long items of apparel. Innumerable necklaces and bracelets of precious stones and long false braids which she makes of horse hair or, if she can afford them, even of human hair, are also part of her costume.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

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Mother's Song

Kichik kina, qara kuz	Little tiny dark-eyed one
Wai balam!	Alas, my child!
Tili tatliq, shirin suz	Sweet of tongue, O silvery voice
Wai balam!	Alas, my child!
Balam mandin airilde	My child is taken from me
Wai balam!	Alas, my child!
Uida yalghuz qalarman,	In the house I am left alone,
Wai balam, balam!	Alas, my child! my child!

Daughter's Song

Mar anamdin airilip	Torn from my mother's side
Sunde qanatim qaralip;	My wings are broken and bent;
Man yiglamae, kim yiglasun	Who may weep, if not I
Janim anamdin airilip?	Torn from my darling mother's side?

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Some days after the actual wedding two parties are given by the bride's family, if well-off, one for the men and the other for the ladies. The following is an account by D. of a wedding party she attended in the women's apartments of a wealthy household at Kashgar. It was by no means the first social function at which she assisted, for she frequently entertained and was entertained by the Kashgari wives of friends or dependants of the Consulate-General. Thanks to the colloquial knowledge of the language which she acquired, she thus became familiar with the feminine side of Turki social life, a subject on which I have found no first-hand information in any of the books I have read about Chinese Turkistan.

"I rode to Y—— K——'s town house on Camel Sulaiman, followed in a Chinese cart by Aisha Khan resplendent in a new dress, a purple velvet jacket embroidered with silver and a black and gold cap. When we arrived a servant conducted us through a narrow passage to the door of the inner court-yard of the house, where the bridegroom's mother and some of her friends and relations came out to receive us. The party had started at about half-past nine in the morning, and as it was now eleven most of the guests had already arrived and the women musicians were seated in a corner waiting to strike up. The room was large and whitewashed, and the guests in their gorgeous dresses sitting all round against the walls on quilts and gaily-coloured rugs made a wonderful blaze of colour.

"Some sat cross-legged but most in the usual Turki position, i.e. sitting on their heels with their knees on the ground. Most of the women were wearing their wedding clothes and ornaments, consisting of velvet gold-embroidered caps of different colours, satin coats trimmed with Indian cloth of gold, bright-hued silk skirts and highly polished black boots like riding-boots. In front of their caps they wore a big

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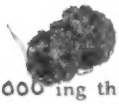
3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

spray of beaten-gold flowers quivering on gold wire stalks, bunches of similar ornaments above each ear and huge gold filigree earrings. Their hair was in plaits, with a long black silk tassel attached to each plait. The dresses were of red, blue, emerald, plum, purple, pink and many other bright tints, and the sunlight streaming through the one window lit up a most wonderful picture.

"Two chairs had been placed side by side at one end of the room, one for me and one for the bride when she should come. One of the guests who came soon after me was another little bride, some relation of the family but not the girl for whose wedding the party was given. I was told that it was only her second appearance in public since her wedding, and it was perhaps for this reason that her reception was particularly pretty. All the ladies stood up, and as she was led from one to the other each gave her a kiss and shook hands Turki fashion, i.e. taking her clasped hands in theirs and then touching their own lips with a graceful gesture. She was only fifteen, I think, and terribly shy to begin with. She was led up to me and placed in the chair next mine for a few minutes, but she soon slid on to the floor and sat beside her younger sister, a talkative child of eleven who had been told off to fan me. A few belated guests were ushered in, and having shaken hands all round, were assisted to take off their outdoor caps and veils and immediately presented by our hostess with brand-new indoor caps, which unlike the outdoor ones have no fur or lining. Some of the women had brought their own and politely refused the offer of a new one; but it must add considerably to the expense of giving a party when you have to provide indoor caps to guests who have forgotten theirs! Tea was served, soon after I arrived, in small china cups with sugar and no milk. Our hostess and her relations had none themselves, but spent their time handing round cups, filling them up with tea and spooning in sugar. There was one lady whom I could not take my eyes off, she was such a wonderful figure in her crimson satin dress with eight long plaits of hair hanging down from under her richly-embroidered cap, and fastened on to four of these long black silk tassels which swept the ground as she moved about. After the cups had been cleared away the musicians struck up and some of the ladies rose and danced in the usual way, one at a time; but soon the long narrow *dastarkhwans* or cloths spread on the ground for eating were put out once more and huge trays of peaches and nectarines were brought in. These disappeared in a marvellously short time and were followed by some more music and dancing, and at about half-past twelve the wedding feast began in earnest. The first course was a very popular one called the Wedding Dish, a sort of soufflé made of stiffly-beaten white of egg and powdered sugar, which is always eaten at weddings. It was served in small bowls with pieces of bread. The arrival of this dish was a signal for a temporary relaxation of the intense decorum which had hitherto characterized the proceedings. The children who had come with their mammas, and who had up to now been playing in the court-yard, crowded into the room or leant in through the wide windows, clamouring for some of the Wedding Dish. The heat became terrific. The hostess had disappeared, presumably to superintend the preparation of the special dishes which were to be served later on. The lady of the eight pigtails and other friends of the family, having



000 ing thick porridge and pilav, are eaten with the fingers.

c. Clothing

563 291 Men's clothing consists of a short inner robe (chapan) and white cloth trousers. A gray-brown or dark blue cotton robe is worn outside. The outer garment for winter is lined with cotton-wool or sheepskin. The man girdles himself with a dark blue, brownish or crimson cotton sash. In the summer the men wear skullcaps, which are taken off only when the head is shaved. In winter a warm hat with a wide band of fur is worn over the skullcap. Men wear high-heeled boots. When they go to the mosque to worship, or go to visit friends, they wear galoshes over the boots and leave them outside or in the entrance hall.

Women wear long white cotton shirts, narrow at the bottom. For convenience in nursing, the shirt of the married woman has a front opening trimmed with crimson or pink cotton ribbons. A girl's shirt buttons up the back. The outer garment is a long-sleeved robe reaching to the ground. Sometimes a wide-sleeved short jacket is worn over the robe. No sash is worn by women. Boots are similar to those of the men, except that they are fancier and tighter around the calf.

On hot summer days, both men and women wear only their inner shirts, and children run naked most of the summer. In spite of the fact that the ground is very hot in summer, both men and women usually go barefooted.

[302] The girls wear their hair braided in a number of tiny plaits tied with ribbons. Married women braid their hair and wear the plaits in front. Neither men nor women are often seen without hats. In summer the women wear caps or scarves tied onto the backs of their heads. In winter they wear fur hats similar to the men's. Veiling was a custom strictly observed during the reign of Yakub Bek, but it is now disappearing.

563 301 Like most of their sisters elsewhere, the New Uighur women love jewelry. For dress occasions they wear silver earrings mounted with gems, silver finger rings, and coral or glass beads. When flowers are available, they wear flowers on their heads.

d. Tobacco

563 276 Almost all the New Uighur men, and in fact most of the women smoke and chew tobacco. Pipes for smoking are massive wooden products of native craftsmanship. Hashish is used a great deal in the larger villages and towns, though not in the smaller settlements, and in the big towns there are special houses where hashish is sold.

3. Customs and etiquette

563 562 58 a. Marriage

Unlike the Kirghiz, whose brides are highly valued, New Uighur women are at a discount and no bride price is paid. Men can marry easily, and divorce their wives even more easily.